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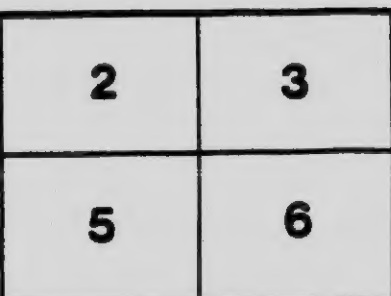
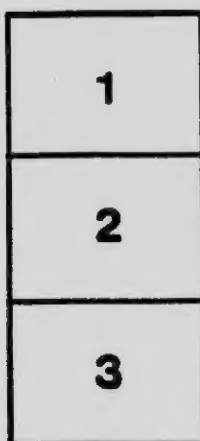
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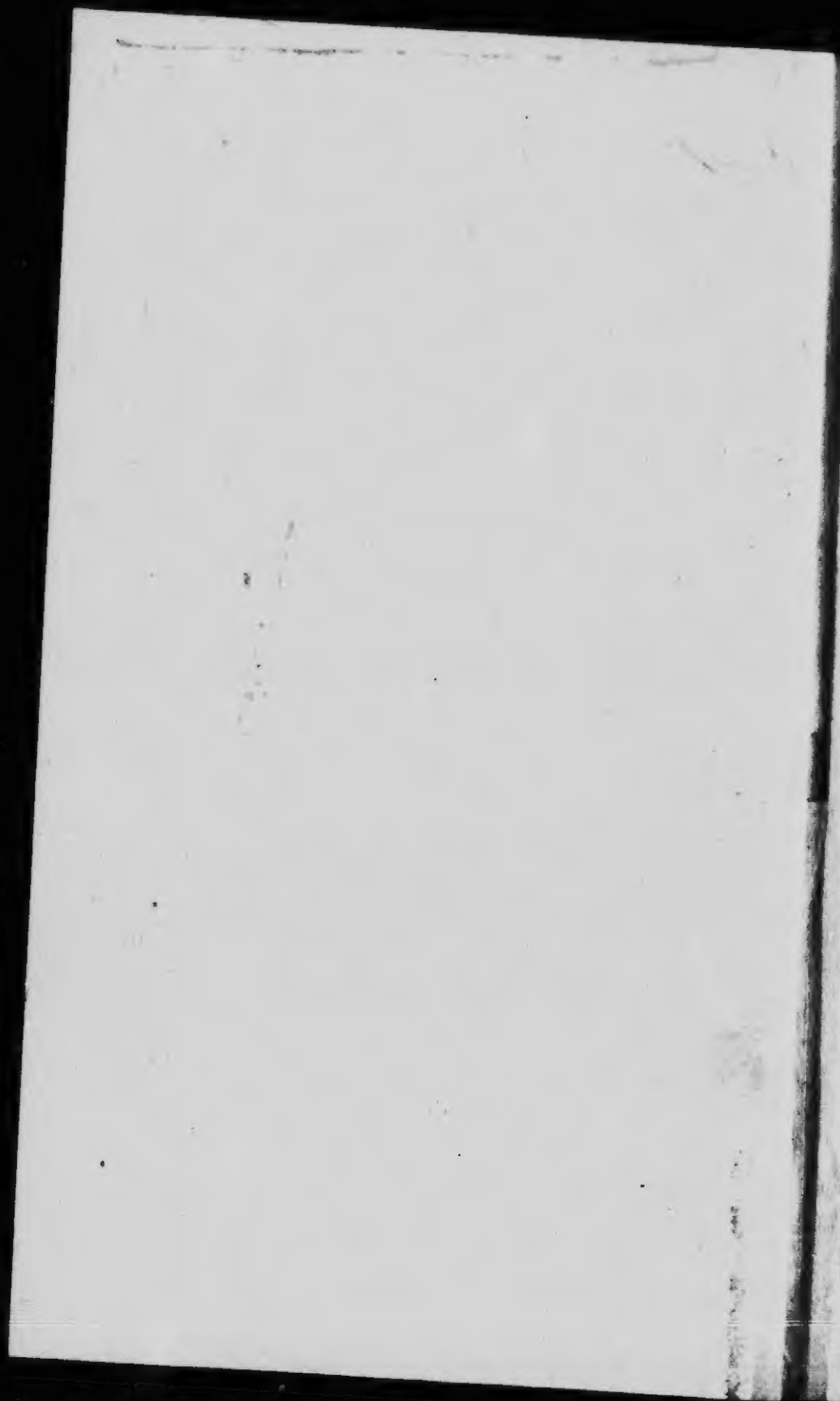
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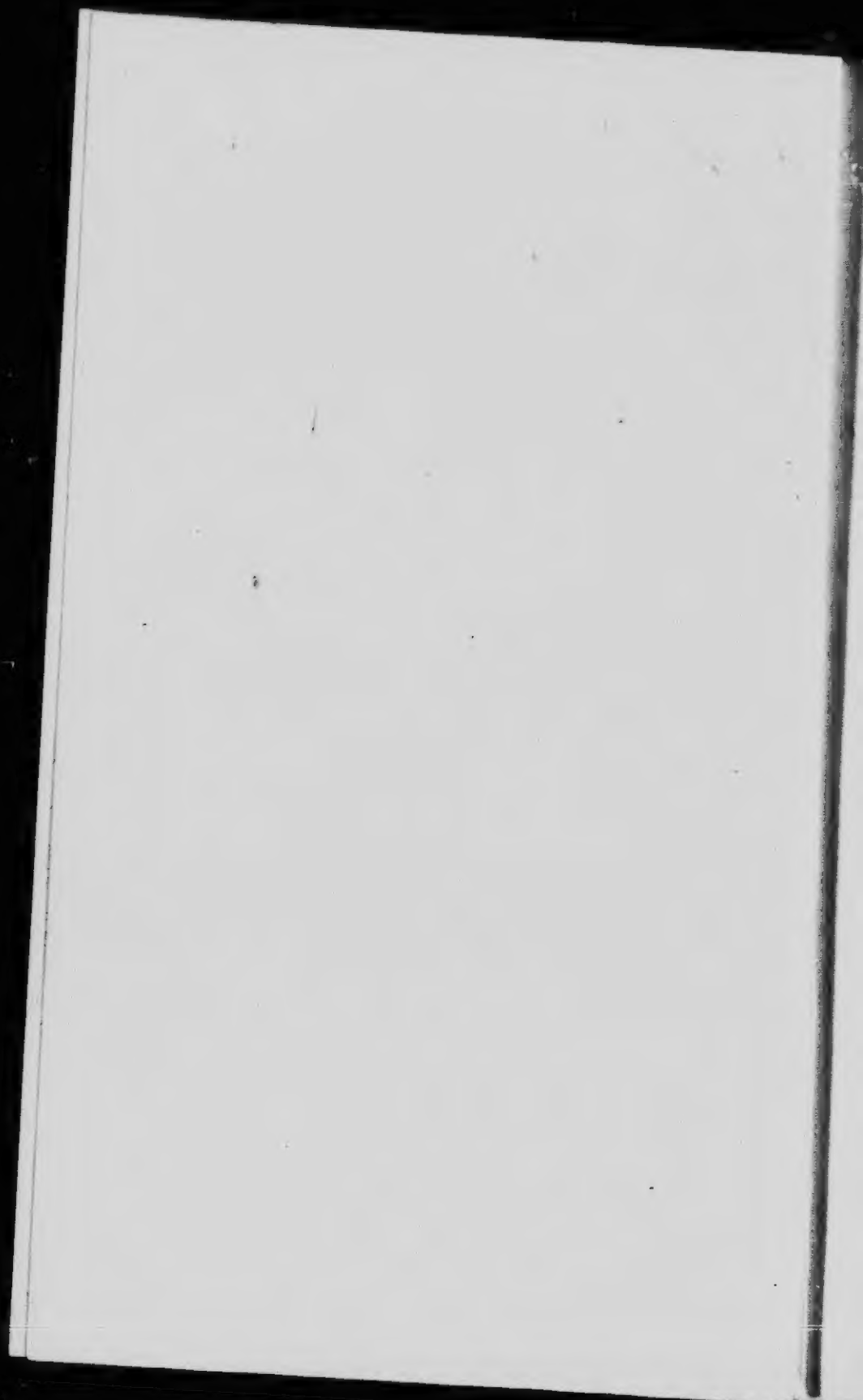


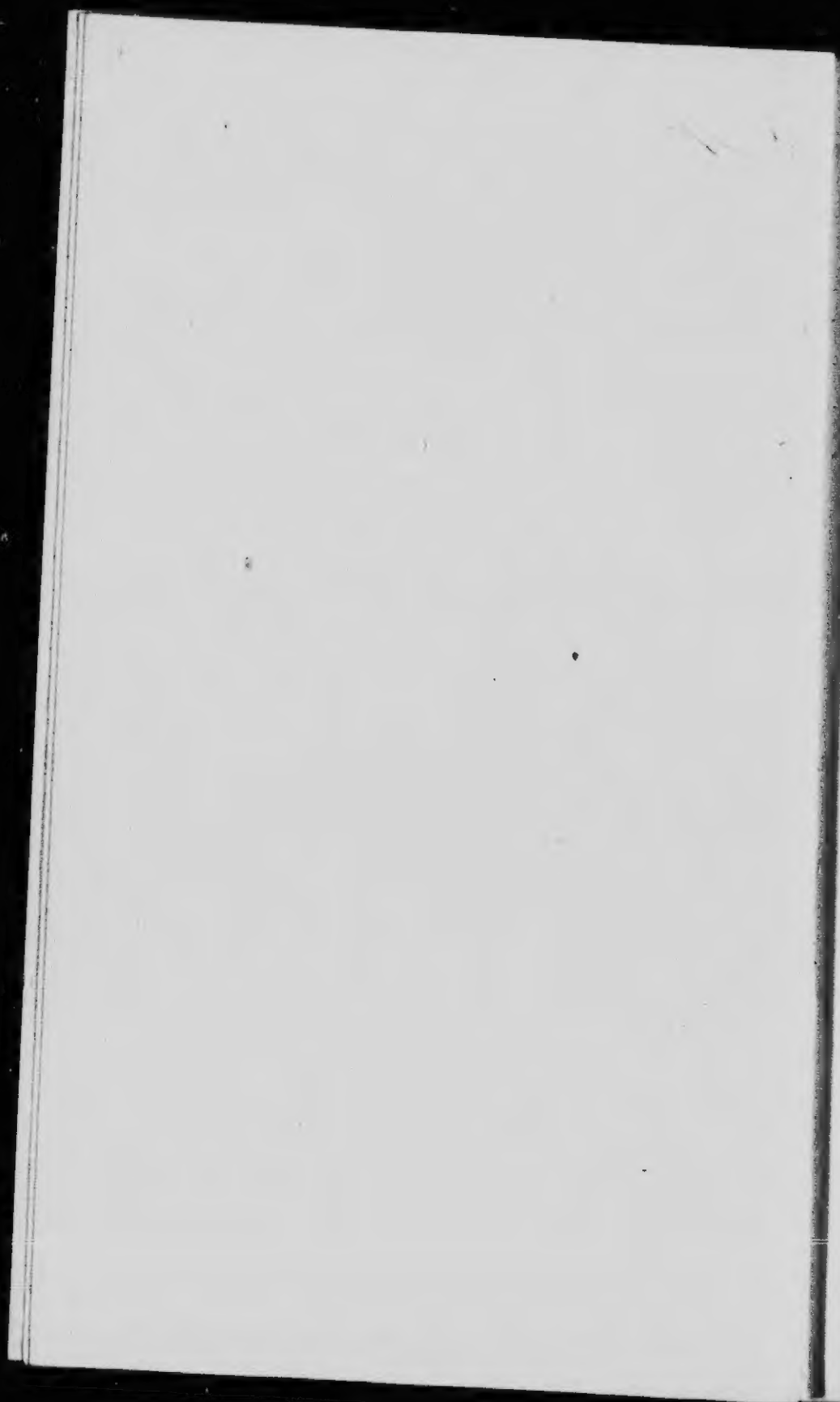
THE YOUNG CHURCH-MEMBER

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The Young Church-Member

**A Manual of Instruction for
Young People of the
Methodist Church**

Prepared by

**A Committee Appointed by the General
Board of Sunday Schools and Young
People's Societies as ordered by
General Conference**

**The Methodist Book and
Publishing House
Toronto
1919**

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S. W. FALLIS

FOREWORD

THE great commandment in the law is "Thou shalt love the Lord thy God," and the second is like unto it, "Thou shalt love thy neighbor as thyself." "On these two hang all the law and the prophets."

So this manual concerns itself first with an interpretation of God, as revealed in Jesus, and as actively working in His world to-day. Then the attention of the young church member is directed to his relation to God's great family in all the world, and finally to the Church, as one of the chief agencies in making God known to His people.

The fundamental viewpoint is social. That is, God is conceived not as existing in a realm apart, but as living in actual personal relationship with us. And men's religion is conceived as relating them with God in living fellowship, and with each other in mutual interdependence and helpfulness.

This little book is the first serious attempt in the history of Canadian Methodism to provide for middle and later adolescents definite instruction suited to their peculiar needs, so that they may get a clear

FOREWORD

perspective of the meaning and significance of church membership. Whether or not it is successful, only the test of use can determine, but it is a sincere personal pleasure to introduce it to the Church.

FRANK LANGFORD.

*Wesley Buildings, Toronto.
November, 1919.*

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INTRODUCTION

FOR several years there has been a persistent demand by the leaders of young people in our Church for a manual of instruction in spiritual matters. This need has been most keenly felt by those who desired to bring groups of young people into intelligent fellowship with the Church which they had decided to join. The General Conference of 1914, after carefully considering a number of memorials on the question, ordered that such a manual be prepared. The General Board of Sunday Schools and Young Peoples' Societies delegated the task of preparing the manual to a committee. The committee has been in correspondence with a large number of workers, both ministers and laymen, throughout the Church. Suggestions were asked for as to style and subject matter of the manual. It would be impossible to name in this space even a few of those whose prompt and pertinent replies have helped to make this little book.

The object of the manual is to lend suggestions to pastors, teachers and parents, who desire to make some special effort to help young people over the mental and moral crises of the early "teens" into settled and wise convictions and fellowships.

INTRODUCTION

"My little daughter is a tea rose,
"Satin to the touch,
"Wine to the lips,
"And a faint delirious perfume.
"But my little son is a June apple,
"Firm and cool
"And scornful of too much sweetness,
"But full of tang and flavor,
"And better than bread to the hungry.

"Oh, wild winds! and clumsy, pilfering bees!
"With the whole wide world to wanton in
"Will you not spare my little tea rose?
"And, oh, ruthless blind creatures
"That lay eggs of evil at the core of life!
"Will you not pass by my one red apple
"That is so firm and sound?"

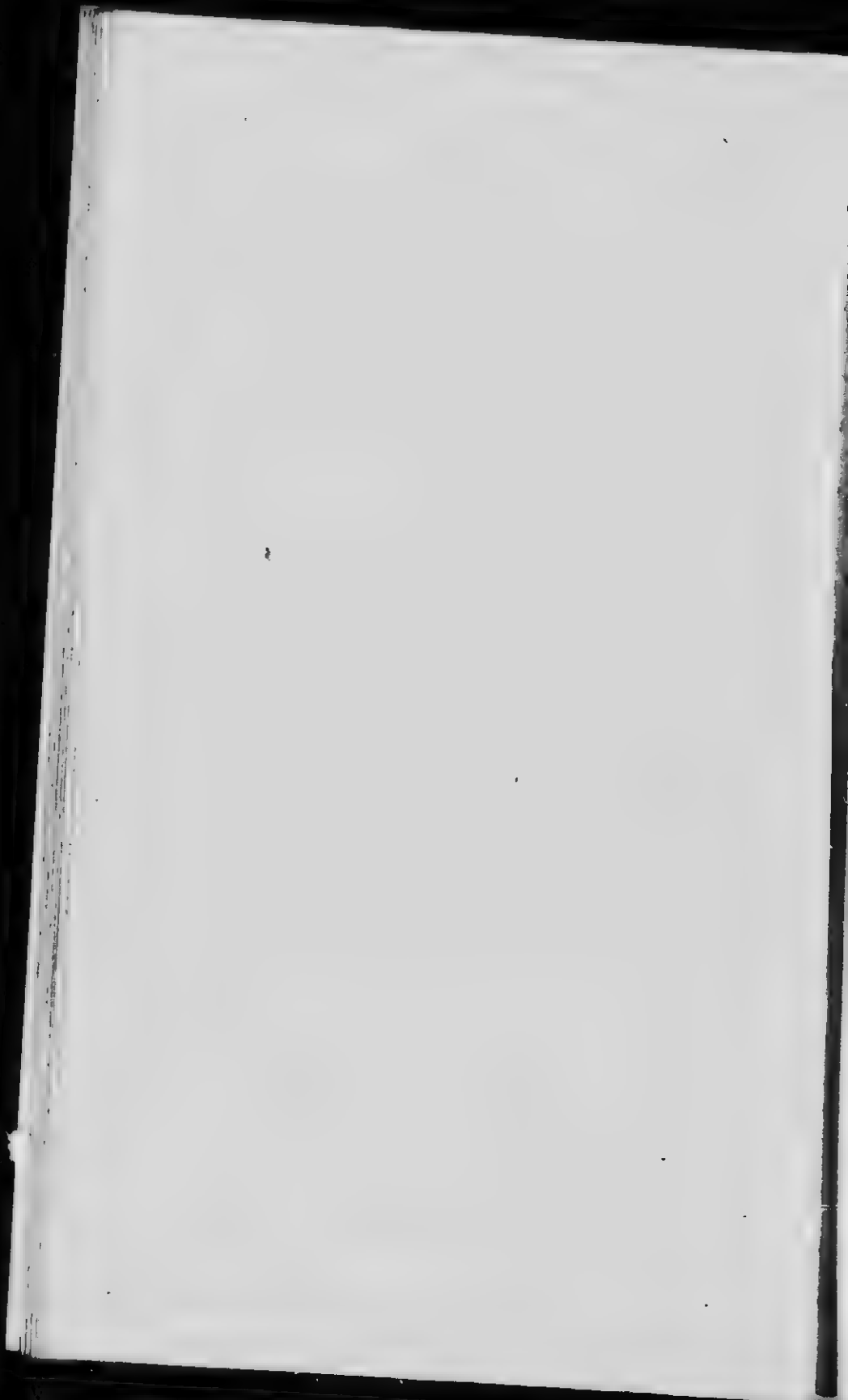
The "wild winds" of temptation will spare the rose only when we shelter it with garden hedge or wall of loving nurture. The "ruthless blind creatures" of evil will pass by the heart of boyhood only when it is defended by the flaming sword of high ideal and resolve. That the lessons of the Manual may help some to build the sheltering hedge and sharpen the flaming sword—is the earnest desire of the committee.

COMMITTEE.

Rev. Robt. Milliken, D.D., Chairman.
Rev. W. W. Andrews, L.L.D.
Rev. T. Jackson Wray.
Rev. Chas. Morgan.
Rev. Manson Doyle, B.A., Secretary.
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CONTENTS

	PAGE
GOD	9
JESUS, THE REVEALER AND SAVIOUR	15
GOD'S SPIRIT AT WORK	21
THE LIBRARY OF THE FATHER	29
MANKIND	34
PRIVILEGES OF MEMBERSHIP IN GOD'S FAMILY	40
OBLIGATIONS OF MEMBERSHIP IN GOD'S FAMILY	47
TRAINING TO SERVE THE FAMILY	54
THE CHURCH	61
THE STORY OF THE METHODIST CHURCH	68
THE METHODIST CHURCH AND HOW IT WORKS	75
THE OBLIGATIONS OF MEMBERSHIP IN THE CHURCH	81
SUGGESTIONS TO LEADER	86



The Young Church-Member

GOD

SECTION I—LESSON I

Methodist Hymn Book.—Hymn 587.

Always and everywhere men and women, girls and boys, have felt their need of God and have been seeking to know Him, as St. Paul puts it, "If haply they might feel after Him and find Him." A saying of one of the early church teachers aptly expressed this desire, "Thou has made us for Thyself and the heart of man is restless until it finds its rest in Thee".

"God is a spirit and they that worship Him must worship Him in spirit and in truth, for the Father seeketh such to worship Him," and in thinking about God let us remember what we have been taught already, how we get this knowledge—about the various ways in which God, on His part, tries to help us to understand Him better.

We think of the goodness of God and His care when we see all around us just how nicely everything is fitted for its own

THE YOUNG CHURCH-MEMBER

special place and use, when we see the beauties of nature and the abundant provision that He has made for the wellbeing and happiness of all His creatures. So, also, in our knowledge of the distinctions between right and wrong, commonly spoken of as conscience, we learn of what He approves and disapproves, and in this way are helped to higher and better ideals of life.

Then, too, as we are brought into contact with other lives, particularly those of great men and women who have seen what ought to be done most clearly, and have lived most truly, we feel always that we are getting a better understanding of what God is like.

Again, through our study of history we are given very definite enlightenment about the character and attitude of God. With infinite patience and infinite helpfulness He has been dealing with all peoples from the beginning, teaching them and helping them upward by means of the various difficulties and experiences through which they had to pass.

Almost as numerous and varied as our lives themselves are the means and methods by which, if we are observant and thoughtful, we may come to know more about God.

It gives us an added interest, and it helps us still more if we think, in the second place, of just how slowly, and oftentimes, just how painfully this knowledge of God

THE YOUNG CHURCH-MEMBER

has come to men. Only then can we begin to appreciate the greatness of our privilege in this respect. Others have labored and we have entered into their labors.

At first the people used to think that the gods were like themselves, bigger and stronger, of course, all-wise and all-powerful, but just like men and women. They thought, too, that there were a whole lot of gods, a god for every nation, and a god for almost every occupation. These gods were not always good as we think of God now. Some times they were angry and cruel and selfish and impure. But even in those days there were some good people who were not satisfied with this and reached out after, and in many cases attained to, something higher and better.

Gradually, however, people came to know Him as being only One, and as being Universal, that is, that He was everywhere, belonging alike, and caring alike, for all nations and races. They began to see, as well, that He was a righteous God, that He was very much concerned about whether men did right or wrong and that He always took notice of, and rewarded, the right, and always found out and punished the wrong.

We owe this wonderful advancement in our understanding of God to the people of Israel and the prophets of Israel, from whom we get a large part of our Bible and who seemed to be able to know more

THE YOUNG CHURCH-MEMBER

about God and to understand Him better than any of those living at that time or ever since. They felt and taught, not only that He was everywhere, and belonged alike to everyone, and that He could not approve of anything that was selfish and sinful, but that He also was like a father, loving and patient, not passing lightly or carelessly over disobedience and wrongdoing, but always willing to receive His children when they came back to Him, and always willing to forgive them if they were sorry for what they had done.

But this beautiful and helpful conception of God was not very common and not very well understood at the time. It came only to the very best, the most thoughtful, and the most spiritually minded among them. After these were gone somehow men and women seemed to lose sight of all this, and for a long time it was almost forgotten.

Just when things seemed to be at their darkest and when people everywhere were most anxious about it, Jesus came, and through his own life, and experience, and teaching, showed again just how possible it was for an intimate and loving relationship to exist between God and all his obedient children. Jesus taught and spoke of the Fatherhood of God in such a clear and convincing and satisfying way that it finally and really took hold of the minds of men and women and stayed with them, so as to influence and help them ever since. To

THE YOUNG CHURCH-MEMBER

Jesus, therefore, and his teaching we owe almost everything that has come to us now that is highest and best in our knowledge of God. From Jesus we learn positively and definitely what is God's attitude toward us and what He would like us to be and do.

PRAYER.

Our Heavenly Father, we come to Thee, as thy children. We thank Thee that it is possible for us to know Thee as a kind and loving Father, and that we can come to Thee simply and directly just as we are. We have not to do anything wonderful to move Thy sympathy towards us or to make us merit thy favor.

We thank Thee, too, that like as a father understands and pities and helps his children so Thou dost understand and pity and help us. Teach us more about Thyself since Thou hast done so much for us. May we on our part strive to be faithful and loyal and obedient unto Thee. May we grow in grace daily, and daily become more like Thyself.

May we feel and understand, too, something of the desire of Thy Father's heart toward all thy children, and be always willing to do what we can to bring to them that light and help which Thou has given so freely to us. AMEN.

THE YOUNG CHURCH-MEMBER

SCRIPTURE READINGS FOR THE WEEK.

Monday—Psalm 19: 1-14—Nature revealing God.

Tuesday—Psalm 103: 8-18—The goodness of God.

Wednesday—Psalm 139: 1-18—The All-seeing Eye.

Thursday—Luke 11: 1-13—The Fatherhood of God.

Friday—Luke 15: 11-24—God looking for His child.

Saturday—John 14: 1-14—Jesus and God.

Sunday—Romans 8: 1-17—Our privileges in God.

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JESUS, THE REVEALER AND SAVIOUR

SECTION 1.—LESSON 2.

Methodist Hymn Book.—Hymn 81.

IN thinking about religion and the religious life we must bear in mind always that we are not religious simply because we accept and believe the teachings of certain doctrines and creeds. It is not even belonging to church, or attending church services, or taking part in church work, however valuable these are as helps to our spiritual development. Real religion is a matter of a conscious personal relationship between God and his children. Some one has defined it as "The life of God in the soul of man."

In our last lesson we learned that Jesus, best of all, both in his own experience and His teaching, had shown us how it was possible for us to know God and to come into personal contact with Him in this way. No one has ever come near Him in the clearness and confidence with which He realized the presence and the Fatherhood of God. No one has ever shown in the same simple and direct way just how kind and loving

THE YOUNG CHURCH-MEMBER

and sympathetic God is toward us all. When once we have come to understand it properly, and to make it our own, we will prize and cherish the fact above everything else that Jesus not only brings to us the highest and best conception of God, but that he is also our great teacher and helper in coming to an understanding and an experience of God's love. While this is true we must also bear in mind that there are a good many other ways in which Jesus is for us a revealer and guide.

Because He knows how God feels toward us, and what He would like us to be and do, Jesus helps us to see and appreciate just how important and how valuable our lives really are. Especially when we are young we are apt to lose sight of the true worth and the true greatness of every individual life. There are so many of us, and we seem so weak, and so easily influenced one way and another, that we begin to look upon ourselves as not being of much account. This has a tendency to make us more or less careless about ourselves. We let ourselves drift and lose our sense of the real dignity and possibility of our lives.

Jesus corrects all this by showing us how precious each one is in the estimation and thought of our Heavenly Father, that not even a sparrow falls to the ground without His notice. He encourages us also by showing us that God has a distinct and

THE YOUNG CHURCH-MEMBER

definite purpose in every life and that the highest satisfaction and success for us will be the fulfilment of that purpose. He also makes it equally clear that the greatest possible sorrow that could come to ourselves or to God would be our failure to realize His desires concerning us.

Then, too, Jesus helps us in another way by showing us just what kind of life God would like us to live. If we are going to be anything like what we ought to be, we must have an ideal, or example, constantly before us as something that we would wish to follow, and we can never rise higher or be any better than this standard that we set before ourselves. Our lives can only be the best if we have the best standards as a pattern and an inspiration, and nowhere can we find a more perfect or a more helpful model of what the high living should be than in the character and actions of Jesus Himself. The apostles who knew Him so well felt most deeply the Divinity which shone in His character, and in His supreme sacrifice on the cross He has left an example that we also, even unto the death, should follow in His steps.

But Jesus does not leave us here. In a way that for us is very necessary he points out the things that lie at the heart of this higher life. He shows us that the central and greatest emphasis must be on the will. The heart of a true life is not the expression of beautiful sentiments, or feeling this

THE YOUNG CHURCH-MEMBER

way, or that way, but a guiding, controlling, directing, divinely-inspiring will. Our wills are ours to make them God's, this is the supreme act of faith, and we are acceptable with Him only in so far as this is done. We must not look for or trust to any other test. If our wills are right with God the result will be a gradually developing and attractive Christian character which is the greatest test of our discipleship, and a spirit of loving obedience and consecration that will make us both influential and useful in helping others to reach the same desirable end.

When we come to think of the future life, and what it will have for us, Jesus speaks very confidently here also, and just because He has helped us so much in other places and ways, we give, and can give, to what he tells us, a value that otherwise would not be possible. If we follow Him we will never hesitate to believe in what He opens up before us as the highest Christian hopes. He will inspire us with confidence and faith in the immortal life. We will see also that our growth in that life and work of love will go on there just the same as here. In this way Jesus opens up before us wonderful possibilities of attainments in knowledge and power that in themselves are inexhaustible.

As we grow older and our needs become greater there are many other ways in which

THE YOUNG CHURCH-MEMBER

we shall be able to find the preciousness and the helpfulness of Jesus. There will be many problems arising that will undoubtedly annoy and puzzle us, the only help toward even a partial solution of which must come from the comradeship and instruction of Jesus. But in showing us the Father—in revealing to us the dignity and divinity of life, the terrible nature of sin, and the eternal degradation and loss which must always come to the disobedient and wrong doer—in his exposition of what makes us acceptable with God—and in His opening up of the future He has become to us a Redeemer and a Saviour and helped us into the path that leads to everlasting life.

PRAYER.

O God, our Heavenly Father, again would we come to Thee at the close of our study. We thank Thee that we have come to know a little about Thee and we desire a fuller understanding and knowledge. Thou hast given unto us Jesus who has become for us the Way, the Truth and the Life. We thank Thee for what He has shown us of Thyself and what Thou dost desire that we as Thy children should do in order best to obey and love and serve and glorify Thee, and to accomplish Thy purpose concerning us. Help us to be more like Jesus and to have more of His spirit. May our lives like His be useful in in-

THE YOUNG CHURCH-MEMBER

fluencing and helping others and making the world better just because we have lived in it. Teach us the joy of sacrificing ourselves that others may be helped. May our hearts grow strong in a courage like His and may we always be ready for self devotion in unnoticed ways. AMEN.

SCRIPTURE READINGS FOR THE WEEK.

Monday—Isaiah 53: 1-12—The Suffering Servant.

Tuesday—Matthew 5: 1-16—What disciples are like.

Wednesday—Matthew 7: 21-29—The test of discipleship.

Thursday—Mark 8: 27-38—The Great Confession.

Friday—Luke 2: 41-52—The Boyhood of Jesus.

Saturday—Luke 10: 25-37—Loving our Neighbour.

Sunday—John 13: 1-17—The Example of Jesus.

GOD'S SPIRIT AT WORK

SECTION I.—LESSON 3.

Methodist Hymn Book.—Hymn 147.

The Everlasting Father keeps close to His children and His spirit becomes to them as they open their souls to Him, an unfailing source of inspiration and comfort. He rebukes us when we sin and awakens all the hungers of the soul, which cry out after the living God and after the better life. With loving impulsion He brings us to surrender ourselves to the claims of Christ and strengthens us in our endeavor to lead lives worthy of our Father. He builds up in us the sense of union and comradeship until we begin to feel at home with God and naturally come to lisp the endearing name, "Father, Father." Then prayer becomes the habit of the soul.

He meets us in the human fellowship of public worship and in the services of the church, through great messages from God on life and duty, through song and prayer, and other modes of worship, and through secret experiences in our own hearts. He lights our souls with new visions of our duty and our destiny. If through these things our lives rise to higher levels of

THE YOUNG CHURCH-MEMBER

thought and action, we owe it to the Divine Spirit of Him to whom we live and have our being. By thoughtful attention to the meaning of hymn, prayer, and sermon, we open our souls to His holy influences.

But not in these sacred and familiar ways alone does the ever-present God touch the human soul. His spirit is abroad among masses of men in factory, mart and field, where the world's work is done. The wind bloweth where it listeth and chosen souls, facing the stern condition of their lives, are stirred with new hopes and new convictions and soon the thoughts of the multitude are changed. In our age, most wonderful of all the centuries, what fires are burning in thousands of men's hearts! What dreams of justice and brotherhood are disturbing the masses of the people! Thy Holy Spirit is brooding over all and will surely bring the world to a better day.

We are all familiar with the saying that this is an age of science and that we are permitted to look upon a new world undreamt of by our grandparents. How did this come to pass? God breathed into humanity, in a measure unknown before, a spirit of humble patient search for truth and of heroic readiness to follow to whatever goal the search may lead. Thus the modern scientific spirit was born.

Men became as little children that they might enter the Kingdom of Truth. The

THE YOUNG CHURCH-MEMBER

Holy Spirit called them to free themselves from the errors of the past and convinced them of the sin of careless and prejudiced thinking. He asked them to trust themselves to His guidance and examine everything anew with patience and care, "That the things which can be shaken may be shaken, that the things which cannot be shaken may remain." Only thus can error be overthrown and sure progress be made. Only through this truth-speaking spirit spreading among men can we hope to unify the thinkings of men the world over.

A chosen few at first caught the new spirit and amid frequent scorn and ridicule they pursued their lonely way. Others began to flock to the side of these men of faith in the value of all truth, and ours became the age of science. It was a moral victory. It was a spiritual achievement. We need to drill our souls into fidelity to the truth and to feel how sinful it is to sell our judgment to partizanship of any kind.

What has been the result? Pain is being banished; disease is being conquered; vast powers for good have come into man's hand; poverty is no longer a necessity; blessings have come to the common man which kings in other days never knew. Every man may have his liberty; the great pictures may illumine every wall and the grandest music of the world may be heard in any home. "Greater works than these

THE YOUNG CHURCH-MEMBER

shall ye do, because I go unto the Father," said Jesus.

In the description given in the Gospel of St. John, of the work of the Comforter, we are told that He would "convict the world of sin and righteousness and of judgment," which means that through added light, He will give us a new conscience on matters of life and duty as He has done in the case of slavery, and of intemperance, about which our grandfathers did not think as we do, and so also has He done in this matter of intellectual dishonesty. He is to guide us little by little into all truth, revealing to the minds which are ready "the things to come" which later all will acknowledge and which will, as standards of right, rule men in their hearts, their businesses, and their politics. Fresh revelations are yet to come. "I have yet many things to say to you, but ye cannot bear them now." Many things which we permit, our children will condemn.

Michael Faraday gave ten years of his life to what would have seemed to many idle and childish work. He moved magnets and wires in presence of each other until he had laid the foundation for all the world's work with dynamos, motors, wireless telegraphy and electric light. Shall we not regard him as set apart for this ministry? Sir Isaac Newton, the greatest intellect of his day, spent long years in the

THE YOUNG CHURCH-MEMBER

study of light with little bits of glass until he had enriched the world for all time with the answers a waiting God gave to his patient questioning.

We may well guess that the locomotive, the steamship, wireless telegraphy and the aeroplane have their place to fill in our Father's plan and that those inspired men who produce and perfect these creations of genius are helping the Father to carry out his purposes and preparing the way for the coming of his Kingdom on the earth, for which we pray. Is not all honest and useful work a partnership with God? Does not the possession of these great powers lay great responsibilities upon us for their worthy use?

Another outpouring of God's spirit is seen in *the passion for human rights* which is changing the face of the world. This began in England under Cromwell, and after brief career seemed to perish. The Pilgrim Fathers carried the dream of Milton and Cromwell to America and this continent was dedicated to democracy. The Holy Spirit has convinced the people of our day of the sin of special privilege based on birth or wealth or anything but service to the common good, as essential injustice. The democratic spirit says: "I am as good as you are, and my rights and privileges match yours." Men and women, therefore, as a plea of common justice, demand equal

THE YOUNG CHURCH-MEMBER

rights and equal opportunities. For example, the demand that there be a public school open to all, has been granted as an act of justice as well as of public wisdom and necessity. The extension of democracy to all the people calls for the Christian education and ennoblement of all the people. Without such Christian education the full ennoblement of the people cannot come.

The crowning privilege of a people in a democracy is power to vote and through this to govern themselves and choose their leaders. When you grow older you will be called to exercise this right as now your fathers and mothers do. This right has been won for you at great cost, as your school histories will show you. Guard it well, and save it from all dishonor. Prepare yourselves for the great citizenship you will enter and use your vote to prevent public and private wrongs, to aid the cause of mercy and justice, and so, by your ballot, help the Kingdom of Heaven to come.

You will doubtless live to see great advances made toward establishing an industrial life, in which co-operation will take the place of competition; a politics, in which human welfare and social justice, instead of money and taxes, will be the chief concern; and international relations, in which the cause of the weak nation will be made as safe as that of the strongest; in short, a world in which justice is possible because the

THE YOUNG CHURCH-MEMBER

spirit of brotherhood has come to the earth. Love is the fulfilment of law. This crowning work of the Holy Spirit, for which Jesus died and the Church prays, cannot come to all men without God's instruments, the discoveries of science and the enthronement of the conscience of the world through democratic freedom. These things show that the tabernacle of God is with men and His Spirit is moving among them.

We have much to fear from the destructive uses to which science may be applied and from the wild passions of selfish democracies, but let the passion of brotherhood flood the earth, in as wonderful a way, as has the passion for exact truth, and the passion for human liberty, then we shall come to the Golden Age when the resources of science will be used by enlightened democracies to realize the purposes of brotherhood. Then the Kingdom of God will have come upon the earth.

As these three great world-shaping forces are making the age in which you live and which distinguished it in their world-wide sweep from all other ages, it is important that you should recognize them as our Father's work, and should feel in them the touch of His Spirit.

Be ready to respond to every call of the Holy Spirit in your own hearts that God may reveal Himself to you and that your path of duty may be made plain.

THE YOUNG CHURCH-MEMBER

PRAYER.

Our Father, in Heaven, Thou hast in many ages visited by Thy spirit the souls of men. The prophets and the thinkers have seen the truth and have spoken for Thee. The traders and the workers have seen Thy glory in the honest word, the faithful work, and the deed of mercy. To laws kinder and more just, to the protection of the poor and the welfare of all, Thy spirit has been leading men. For all this we thank Thee.
(Memorize.)

May our souls be open to Thy spirit, that Thou mayest visit us in full glory, that the love of pure and holy living and the power to follow the light may ever abide with us and that we may see and understand what is Thy will concerning us in this our day.

In the spirit of Jesus we pray this prayer.
AMEN.

SCRIPTURE READINGS FOR THE WEEK.

Monday—John 16: 7-14—The Spirit of Truth.

Tuesday—Luke 4: 14-21—The Programme of Jesus.

Wednesday—Rom. 8: 18-27—The Struggling God.

Thursday—1 Cor. 12: 1-12—The Manifold Work of God's Spirit.

Friday—Psa. 25: 1-14—The Prayer of Science.

Saturday—Eph. 4: 1-13—The Perfected Civilization.

THE LIBRARY OF THE FATHER.

SECTION I.—LESSON 4.

Methodist Hymn Book.—Hymn 596.

There is in our hearts a desire to know the Father. All races, in all ages, in all lands, have been conscious of this longing and, as we have seen, in a preceding lesson, Jesus is our Helper to know the Father. Now what Jesus taught concerning the Father is preserved for us mostly in the writings of His near followers which together are called the New Testament. He Himself learned much about God from the writings of His people, the prophets and poets of olden times, and their writings are together called the Old Testament and these two collections of books are known to us as the Bible. Don't forget then that the Bible is not one book, but a collection of books, that is, "A Library." These books which we read in English are translated out of other languages in which they were originally written, the books of the New Testament in the Greek language and the books of the Old Testament in Hebrew. These books, in a very interesting and instructive way, show that men's thoughts of God and divine things grew brighter

THE YOUNG CHURCH-MEMBER

and clearer as they came through their experience of the years to better understanding of God's nature and character.

THE PEOPLE WHO PREPARED THE WAY FOR CHRIST.

In the days when Jesus lived His earthly life, the only books of the Bible existing were those of the Old Testament. They were to Him, "The Library of the Father." Jesus read them and loved them and quoted them. We shall do well if we follow His example. We may, like Him, find them rich in instruction, a defence in temptation, and comfort in time of sorrow. In reading the Old Testament we shall find much that can be rightly understood only when we remember the fact mentioned above, that God has progressively revealed His will to men. Jesus saw and taught this. The great central truth of love of God and of man was taught in the Old Testament, but was not clearly understood by many, their thoughts and their lives were imperfect; Jesus in His teaching and life is the Bright Sun that gives the light in which we can read aright the stirring histories, the books of beautiful poetry and the messages of the great prophets of the Old Testament.

The books placed first in the New Testament are called the Gospels. The word "Gospel" means "good news"—the good

THE YOUNG CHURCH-MEMBER

tidings that Jesus brought of the love of the Father. The Gospels give us four brief accounts of the life and teachings of our Lord. They are not any of them complete, the writers have gathered together the outstanding incidents in the life of Jesus, as these memories were treasured and told by the Christians in the early days of the Church—St. Mark's Gospel was written first. It is believed that he tells the story largely as he learned it from the lips of St. Peter. St. Matthew and St. Luke use much of the same material, and building on St. Mark's Gospel they add detail and color.

These three Gospels are called the "Synoptic Gospels," because they can be so arranged and harmonized as to be seen in one view, and agree in narrating nearly the same events. St. John's Gospel was written last, and gives incidents and discourses omitted from the earlier Gospels. This Gospel combines the story of Christ's life and teaching with the writer's interpretation after long meditation and reflection.

The Acts of the Apostles is the account of the life of the early Christians, and their missionary work in founding churches in Asia and in Europe, the guiding hand of the Divine Spirit being seen in the breaking away of the early church from its Jewish limitations and the enlargement

THE YOUNG CHURCH-MEMBER

of its scope until it became world-wide in its outlook and appeal.

What we call "The Epistles" were letters written to churches and people to help them to understand their new Christian faith, and to encourage them to live as Christians should; and these letters were so valuable and precious that they were carefully preserved and have come down to us to inspire us to think truly and live purely.

Young Christians should read in this "Library of the Father" regularly and they will find that doing so, it will become increasingly interesting and profitable. It is the world's greatest literature. They should welcome all the aids to understand the Bible, which was written during a period of centuries, and under conditions differing from our land and time. Resolve to be really students of the Bible.

Especially is it important to remember that the Father has given us this Library for our spiritual help. He inspired in the minds of the greatest and noblest of men the great thoughts that are written for us and every writing inspired of God "is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

THE YOUNG CHURCH-MEMBER

PRAYER.

Our Father, who art in Heaven, we thank Thee that Thou hast spoken to us, Thy children upon the earth. Thou hast been pleased to tell us Thy love. We are very glad when we remember that Jesus taught us that Thou art our Heavenly Father, and that Thou wilt surely give us good things when we ask. Among good things we know are good books, and the books of the Bible are Thy very precious gift to us, and so we thank Thee.

O may we love Thy Holy Word! May we, like Timothy, from childhood know the Holy Scriptures which are able to make us wise unto salvation through faith which is in Christ Jesus. When we read Thy Gospel, open our eyes, for we would see Jesus, and may we see the light of Thy glory in the face of Jesus Christ. Because we have read and learned the teachings of this inspired Book, make us to fear and hate the wrong, and to love and trust and cherish the right.

Humbly we offer our prayer through Jesus Christ.

AMEN.

SCRIPTURE READINGS FOR THE WEEK.

Monday—Acts 8: 26-35.

Tuesday—Matt. 4: 1-11.

Wednesday—Ps. 19.

Thursday—Prov. 4.

Friday—Ps. 119: 1-16.

Saturday—2 Tim. 3: 14-17.

Sunday—Luke 4: 16-22.

MANKIND.

SECTION 2.—LESSON I.

Methodist Hymn Book.—Hymn 399.

Jesus taught us to pray "Our Father" and He is the one great leader of men who sets out to make the laws of the family, the laws governing the whole of human life.

It is fitting that one law should rule all peoples. The nations of the world are of *one blood* and underneath the differences of color, and type of race, and civilization, we are one family upon the earth. Therefore, it is a long and very wonderful story, of which men are learning more all the time, the way God chose to bring man upon the earth, making him out of the dust and breathing into him the "breath of lives" as the old record has it, until at last, at the head of the creation stands man, endowed with such powers that he alone of all others on the earth may enter into fellowship with a Father in Heaven. Man, like God, can love righteousness and hate meanness. Like God, he can be a judge and does condemn the evil purpose and approve the righteous life.

THE YOUNG CHURCH-MEMBER

For God not only made man one race physically but he has made of *one intellect* all men. Men reason according to the same rules, for their minds are built upon the same ground plan. That is why we can overcome the barriers of language and, through translation, can make ourselves understood by all men. Man alone can think God's thoughts after Him and enter into the joy of inventing and creating. He alone can be touched by the beauty and wonder of the great world in which he lives. The eye of the ox catches all the color of a splendid sunset, and photographs as well as the human eye the magnificence of a starry sky, yet the sight awakens in him no feelings of awe and admiration as it does in man. He cares nought for it all any more than he cares for "the splendor of the grass and the glory of the flower," which he carelessly tramples underfoot. A love of beauty, in sound, color, and form, is the birthright of men everywhere. The bond of common thoughts and ideals may do more to make the race one than a common blood. Therefore, we send missionaries to the non-Christian nations so that we may all learn to think thoughts of Christ together and become brothers indeed.

God has made of *one soul*, too, all nations of the earth. All men carry with them "that burden of glory" which we call a

THE YOUNG CHURCH-MEMBER

conscience. "A sense of duty pursues us ever." All men when they wilfully violate this sense of right are self-condemned. All men feel the supreme claims of fair play, mercy, truth, loyalty and fidelity. Man is the only animal whose life can be swayed by noble ideals. His is the only life that holds some things of so much worth that life itself will be sacrificed for their sake. Man will die for duty's sake. Rather than be guilty of dishonor, men will see all that life can bring of private advantage slip away from them and still feel that in keeping integrity of soul they are holding on to the best. So great and so wonderful is the nature God has given us.

Man is the only creature which can long for fellowship with a Heavenly Father and desire to be well pleasing to Him. He is the only one who claims the eternal years beyond death as his own and dreams of a life to come. "God has set eternity in his heart." Among all the nations there has been groping after God, for a light has lighted every man which comes into the world. Throughout long ages the Heavenly Father has been present in His world leading the nations, "if haply they might feel after Him and find Him, though He be not very far from every one of us." Throughout all the history of mankind an ever-present spirit has been brooding over the lives of men and leading the race

THE YOUNG CHURCH-MEMBER

of men through joy and pain and struggle to spiritual conquests. Their inheritance of evil shall yet be overcome, and the human family fulfil the Father's hope and become the people "foreknown from the beginning;" the sons of God indeed, controlled by His ideal and conformed in character to the image of His Son who is to be "the first born among many brethren." (Rom. 8: 29.)

In this we see the great enterprize of the Father who bears on His heart the burden of the sin and sorrow and failure of the world. We are called to assist in this enterprise, the purpose of which is to make all men realize their sonship in God's family and to put at least the crown upon the Father's creation after long years of travail, by the coming of a noble race of brothers who will master the world and devote the powers of nature to the service of the common good—"The liberty of the glory of the children of God." (Rom. 8: 21.)

This drama and struggle is apt to be repeated in our hearts, and then it is that we have evidence we belong to this great family. Were we animals only, our conscience would not disturb us. The animal impulses would be our highest law of conduct, and no great restraint would be upon us. Instead of this we are called to the nobler life, to trample the selfishness of

THE YOUNG CHURCH-MEMBER

our souls underfoot, until in this individual and silent struggle victory is achieved, and all our powers of body and soul become subject to our Father's ideal and purpose. We are then fitted to assist in the great family undertaking of subduing the world in righteousness, and establishing justice and peace, mercy and love, forever. As full-grown children, we are then to take our place as co-workers with our Father in His great task. Our comradeship is with the Father and with His Son Jesus Christ.

Do we desire to become worthy members of this great family? There can never come to us greater honor or reward. To further the enterprises of God the greatest heroes of our race have given their blood, our grandest seers have given the vision and passion of their souls, and to it great men and women in all ages have given of their fidelity; and chiefest of all—the martyred Jesus, perfect pattern of faith—(Heb. 12) gave for this His life, enduring the cross and despising the shame, that through a fellowship of suffering, a world should be redeemed. Can a greater dignity ever come to us than that of becoming partners in this age-long enterprise of our Father? Can a more thrilling call ever stir the heroism of our souls than the call to fill up that which is lacking of the afflictions of Christ for the redemption of the world?

THE YOUNG CHURCH-MEMBER

PRAYER.

We believe, O God, that "as a father pitieth his children so the Lord pitieth them that fear Him." Bless those who are struggling upward, and so enrich us with the spirit of Brotherhood that it will make us ready to pity and help each other. We pray for the day when all Thy children shall know Thee as a common Father and shall serve Thee in a common love. We desire to become worthy members of Thy family. Give unto us faithfulness and courage that we may be truly workers together with Thee and so come into fellowship with Jesus Christ, our Lord.

AMEN.

SCRIPTURE READINGS FOR THE WEEK.

Monday—Acts 12: 23-32.
Tuesday—Heb. 11: 1-10.
Wednesday—Heb. 11: 13-22.
Thursday—Heb. 11: 23-31.
Friday—Heb. 11: 32; 12: 1-4.
Saturday—Rom. 8: 1-13.
Sunday—Rom. 8: 14-28.

PRIVILEGES OF MEMBERSHIP IN GOD'S FAMILY.

SECTION 2.—LESSON 2.

Methodist Hymn Book.—Hymn 397.

When the children of Israel came up from the desert into the land of Canaan, they came into a land long settled. Farms and vineyards, roads, and towns and cities all were there, and into this heritage, prepared by other men, they entered by right of conquest. That seemed a wonderful thing to the man long used to the rough life of the wild places. Perhaps it was because that rough life had made them so strong and hardy that they were able to take these things away from the Canaanites who had grown weak and timid through prosperity. Anyway, the Israelites were sure Jehovah was their God, who had given them this land with all its wealth and they were very glad.

Wonderful as this seemed to the Israelites of old, there is a much more wonderful thing happening all the time. There are people coming into our country and into many other countries from an unknown land and they are not strong at all but very

THE YOUNG CHURCH-MEMBER

weak, and yet the people who occupy the country are only too glad to welcome them and give them everything they have, and that is better than giving it up because somebody stronger takes it away. Perhaps you have guessed who these strangers are from this unknown land. The baby boys and girls, who when they come into this country, strange to them, they find father and mother, and big brothers and sisters, and teachers all waiting to welcome them and give them whatever they need just as soon as they are able to take it. Father and mother look after them first, but they could not do much for them if it were not for the work the other members of God's family have done and are doing to help them. So you see we all came into homes that we had not builded, to farms and gardens that we had not planted, to clothes and food that we had nothing to do with getting. That is what is meant by saying we are the "heirs of the ages." Other men have labored and we have entered into their labors.

Perhaps your father and mother were themselves pioneers going out into the big forests to hew out homes and farms or into the great lonely prairies, but most probably they too entered into somebody's work and it goes back and back until there is no record of it. In this and in older countries men and women struggled with nature and

THE YOUNG CHURCH-MEMBER

fought wild beasts and savage men until there was a place safe for men to live and work; till roads were built; till cities grew up, and places where busy men and women were able to make things to help their brothers and sisters live better and happier lives; laws were established, and courts of justice, that right might be done between man and man.

And all through the years men have studied the ways of God in the heavens and in the earth and have put down the things they discovered in books so that the record should not be lost. Men have fought for freedom, and the right to speak and think the thoughts God gave them. Poets have sung, prophets, seers and saints have dreamed and lived and even died for men, and all the wonder and marvel of it is here for us to-day. Our parents tell us something about it and we go to school to try and understand more. We newcomers to this wondrous world study history, read books, and visit the great things men of yesterday have done for us, but at the best we do not begin to understand all the wonder of the wealth that has come to us unasked and unearned.

It is not only to men and women of yesterday we owe so much. Surely we are indebted also to the living who are bearing the burden and the heat of our own day. Did you ever stop to think how

THE YOUNG CHURCH-MEMBER

God answers your prayer "Give us this day our daily bread?" Father and mother put the bread on the table but back of them are the men who in all weathers prepare the soil, sow the seed, and then wait patiently till the time comes to harvest. Have you thought of the men who, day in and day out, watch the whirling machinery in the big mills that turn the wheat to flour? Have you thought of the men in the great bakeries who, through the night under intense heat, turn the flour into bread? Or perhaps the mother who has made the sweet-smelling loaves in the oven? Have you thought of the men who, in the dark places underground, mine the coal at the risk of life, that makes the baking possible, and of the railway men who bring the wheat and the flour and the coal for us? Well, there is the bread free for the asking. It has cost a lot. Have you earned it?

It is not bread only that comes to us in this way—the way of human cost and labor and sacrifice. All things do—the clothes we wear—the houses we live in, and all other needful things, from east and west, from north and south, from all countries and all climates, over all continents, and across all seas men at risk and cost are gathering the things for us that make our lives so pleasant and content, and all that most of us have been as yet asked in return is to say, "Thank you," and some of us

THE YOUNG CHURCH-MEMBER

haven't even done that. All these are doing our Father's work in the family.

But it is not only these material things that are so lovingly offered us. There are also the things that satisfy the mind and spirit. Men have been and are wresting for us the secrets from the universe. All that is covered by the word "science," the forces at play in earth and sky, God's way of doing things, and the great laws He has written into the world all around us, men, by great patience and much perseverance, are learning for us. The right to worship God and to live for our ideals has not only been won for us by the heroes and martyrs of the past, but has lately been struggled over again on the fields of battle. Men, our brothers, have laid down their lives by thousands to preserve for us the great gifts God has given us, not more acres, but righteousness and justice and liberty.

Once when King David was at the head of a band of outlaws in the alkali deserts near the Dead Sea, he remembered with longing the sparkling water from the well of his home town of Bethlehem. Three of his men heard their chief's desire and in spite of the fact that the Philistines were beleaguering the town they went through to Bethlehem and returned with some of the precious water. When David knew what they had done he was shocked that his men should have risked their lives just

THE YOUNG CHURCH-MEMBER

to please him, and he would not drink the water but instead offered it to Jehovah as a sacred offering, saying "Is not this the blood of men who went in jeopardy of their lives?" David's thought was right. Whatever can be expressed in terms of human effort, of the spending of human energy, of human life, is sacred. And lives that are sustained at such cost are sacred, too, and not to be held lightly nor lightly to be wasted, so that it now becomes to each of us a responsible question—What will we do with our lives?

It is a great privilege to belong to God's human family. To whom so much is given, of them, surely, much will be required.

PRAYER.

Our Father, we thank Thee very much for all Thy great love to us and for all the things with which Thou has so abundantly blessed us. We thank Thee for the love of father and mother, of brothers and sisters, and for the love of those men and women whose labor has made it possible for our parents and friends to provide for us things needful for the body and the soul. We thank Thee for those who have faithfully lived and trustfully died and for those who stand in jeopardy of their lives between us and danger. May we understand with the Master that our lives are

THE YOUNG CHURCH-MEMBER

given us not to save, but to serve. May we accept our place in the family with both its privileges and its responsibilities and to this end may we strive earnestly to prepare ourselves so that we may always be ready for the service of our fellows, in the spirit of Jesus.

AMEN.

SCRIPTURE READINGS FOR THE WEEK.

- Monday—Deut. 6: 3-15—Entering into things prepared.
Tuesday—Jos. 1: 12-18—Going before brethren armed.
Wednesday—Heb. 1: 32-40—Great men and women of the past.
Thursday—Luke 1: 67-80—Joy of parents at the coming of a child.
Friday—Matt. 2: 1-12—Wealth of the world at the foot of the new-born child.
Saturday—Tim. 3: 14-17—Youth's heritage of wisdom.
Sunday—Isa. 11: 1-10—The hope of to-day in the promise of to-morrow.

OBLIGATIONS OF MEMBERSHIP IN GOD'S FAMILY.

SECTION 2—LESSON 3.

Methodist Hymn Book.—Hymn 360.

Almost all the young of the lower forms of animal life need no care and receive none. The young of the oyster, the fish, and most of the reptiles have no care spent upon them. They are left from the first to shift for themselves. When we come to higher forms of life the parents begin to sacrifice themselves for the good of their little ones. The little callow things in the birds' nests receive and need much care. The young of the wolf and the deer, the elephant and the buffalo, are protected and trained by their parents in the many things they will need to know when they take their place in the herd.

The most helpless little one, needing more care and more training than any other, because it is of more worth and is to live a larger life than any other, is the human baby. The care and work and training of the home, of the school, the community, and the national life are needed to bring the human child into his full heritage. The

THE YOUNG CHURCH-MEMBER

animal has little schooling, but the boy or girl has to learn the use of many tools and master many thoughts and many words. The distinction between right and wrong, duty and pleasure, has to be learned. The worthy ideals of his race, such as honor, fair play, goodness and mercy have to become the habit of his soul. He must know something of his own nature and of his duty and his destiny. Extended is the preparation which is required by the human child if he is to become a worthy member of the great family of mankind into which he has come.

The all wise Father in Heaven has planned all this, and that this great work may be well begun He first places the child in a home where duty and love prepare a welcome and conspire to make the parents ready for the anxiety and care the little life needs. Through sickness and health, in the years up to the first school days and beyond, the service of the parents is given to the young life. The cost of food, clothing, and schooling are won by their labor and given to the children until they are fitted to do their share of the world's work and establish homes of their own.

We early become saturated with the spirit of our nation and are henceforth Canadians. In last week's study we learned that all the world was laid under contribution to make our home possible and indeed

THE YOUNG CHURCH-MEMBER

our very being. The citizens of Canada have passed and enforced the laws which protect our homes and keep life and property safe. Schools and churches have been built for our advantage. The commerce of the world daily lays its tribute at our feet. So from the first the young child is placed under obligation not only to parents and brothers and sisters but also to the world of the larger family of our fellowmen.

We should reward our parents for their care by loving consideration and respect. Love demands fair play and the exchange of loving services among the members of the home. But what shall be our attitude toward these wider obligations to the members of our race—the family of God? Should we plan to live for our own advantage chiefly, or should we constantly seek to prepare ourselves to fulfil, in worthy service, these wider obligations? "He that loveth his life, loseth it," said Jesus. He regarded the selfish life as the lost life—not worth the living.

All our virtues are social and they become ours, not by instruction and prayer alone, but chiefly by example and practice. Kind and straightforward and considerate treatment of parents and brothers and sisters develops in us the kind and honest and courteous soul. By practice these qualities become part of us. In the home

THE YOUNG CHURCH-MEMBER

with its loving social atmosphere we find the best conditions for learning and practising the virtues which afterward make us noble and useful women or honorable men of public worth and private honor. In this way the home becomes the first and best school of virtue.

In the home, we are members one of another. If one does well, all the inmates of the home are helped to do well also. If one does ill, all suffer. We owe so much to our parents and to each other that by a thousand ties of obligation we are bound to them. *Duty* is what is *due*. What we *ought* to do we *owe* to do. How can we ever pay our great debt? Instinctively among all races these ties of obligation in one form or another have been acknowledged.

What are the duties the members owe to each other? We feel that every one has a right to fair treatment (justice); that the wants of each should be supplied according to their need, and that the law should be "each for all and all for each" (unselfishness); that the injury or sickness of the feeblest member should be the concern of all and that each is under obligation and should be given opportunity to develop his powers that he may serve well the common good (Brotherhood).

"Speak every man truth with his neighbor for we are members one of another," wrote St. Paul, but if the deceit of the lie

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THE YOUNG CHURCH-MEMBER

and the distrust it produces makes family life of the best kind impossible, it will act as injuriously in business and in the larger affairs of the world. If among the nations, no word of honor or signed treaty can be trusted, safety and peace cannot endure. The men whose word is as good as their bond are the salt of the earth and the stability of their times. If lying is injurious to the noblest life of a group because of the close interlinking of human lives, then we have a natural reason for the laws of God. Our Father's commands are not arbitrary enactments, but are the rules in the observance of which individuals and nations may secure for themselves the greatest human benefit and the noblest life of all.

We are members one of another, therefore selfishness and fraud are as hurtful as the lie. The member of the family who grabs more than his share of the desirable things because he has the power, cannot enter the Kingdom of Brotherhood, and makes good family life impossible. If he wins and gives no adequate return in the loving commerce of the home, he commits a wrong, and if he uses unfair and deceitful ways, family life and brotherly relations are doomed.

Safety and justice and mercy alike demand, as the law of the family, the community, and the nation, the new commandment, "Love your neighbor as yourself."

THE YOUNG CHURCH-MEMBER

What you demand as your rights allow to be the rights of others. See that none of your brothers fail of the privileges you claim for yourself. "As ye would that men should do to you do ye even so to them." As members of a home, as citizens, as nations, we fulfil the law of Christ when we bear one another's burdens and the infirmities of the weak become the care of the strong. The laws of the home are to be made the laws of the nation and the world.

Jesus came to found a new world on brotherhood and we are called to become champions and crusaders for the new order. Are we ready, honestly, to face the obligations of membership in the great family of God? Can we be heroes faithful unto death and can we do our part to "fill up" for our day and generation (Col. 1:24 Rev. Version) "that which is lacking of the afflictions of Christ"? Many wrongs exist, many injustices cry to Heaven, the taint and the stain of sin and selfishness are in the world. To us come the words of Jesus, "Whosoever he be that taketh not his cross, and followeth after me, cannot be my disciple."

PRAYER.

We thank Thee, Oh Father God, for the kind and good parents who through childhood have cared for us, whose many acts of sacrifice and love have made our homes

THE YOUNG CHURCH-MEMBER

so comforting. May we in our games, in our school work, and in our homes, learn to treat everyone with fairness and to do our duty in every way. Help us to train ourselves for noble, valiant service in the days to come. We thank Thee for the great and good men and women whose lives have shown us how noble it is to be good. Teach us to be kind and true in all our dealings one with another and with all Thy creatures. Keep us ever in remembrance of how much we owe others and of how much we owe especially to Thee, O Heavenly Father. AMEN.

SCRIPTURE READINGS FOR THE WEEK.

- Monday—Mark 12: 28-34—The Preacher's Question.
Tuesday—Matt. 25: 31-46—The Judgment of the Father.
Wednesday—Gen. 27: 1-29—Deceit and Greed in a family.
Thursday—Gen. 27: 30-46—Fraud separates brothers.
Friday—Rom. 13: 7-10—Love the fulfilment of law.
Saturday—Luke 10: 25-37—My neighbor or I a neighbor.
Sunday—I Cor. 13: 1-13—Love the supreme virtue.

TRAINING TO SERVE THE FAMILY

SECTION 2.—LESSON 4.

Methodist Hymn Book.—Hymn 409.

Since you have agreed to undertake the duties and responsibilities suggested to you in the previous lessons, it will be necessary for you to prepare by careful training, to take your proper place in the world's work.

The whole life of Jesus was an example to the world that serving men and women is the great end of our being. We are here to do the most we can for mankind, the family of God. In all of us there are powers which must be exercised so that they may one day be useful. Powers of our bodies, of our minds, of our feelings and wills or spirits. It has also been discovered that we need to exercise and develop all these powers together—or they will all be found defective later. That is—we need strong well-developed bodies, and we also need strong well-trained minds to direct and control the actions of these bodies. If we have strong bodies and untrained minds, the strong body can never be used to do its best service in life, or if we have fine minds and puny and unhealthy bodies, the mind and spirit must be hindered through life.

THE YOUNG CHURCH-MEMBER

In youth we can choose largely whether we will have a fully developed body, mind and spirit. This can only be accomplished by careful training and can *only be done in youth*. So as youth is the time, let us study for one lesson how we can train to serve mankind as every Christian man and woman should hope to serve, and let us all decide that we will serve with all our trained powers.

We will study these principles of our training under three divisions:

(1) *The mortal part of us*—that which dies—*the body*. The body is the house in which the mind and spirit lives. It is also the marvelous instrument which the mind must use to work its will. It is an instrument which is built by us day by day as it grows. During this period of growth wonderful things can be done toward making the instrument beautiful and strong. Every normal boy may be a strong man. Every normal girl may have a healthy and beautiful body. This will be possible for you by obeying three of our Heavenly Father's great laws for the health of the human body.

Good food—regular and sufficient rest—plenty of exercise in the open air—and a fourth and negative law—avoiding all physical habits that tend to weaken or harm the body.

First as to food.—Eat plenty of plain,

THE YOUNG CHURCH-MEMBER

wholesome food, taken at regular times. Avoid over-eating and eating foods that are not nourishing. Drink plenty of pure water—it is man's natural beverage and has never been surpassed as a health giver. Leave stimulating drinks for those who put a moment's pleasure before a lifetime's joy.

Rest.—Every growing boy or girl should sleep nine hours of every twenty-four. Sleep should be taken in the open air, and when the season prevents, the room should be well aired—never mind the cold, put on light, warm bed covers and open the windows wide.

Daily physical exercise is necessary if you would be healthy and strong. Whether you get this exercise as work or as play, be sure that you take plenty of it, and as far as possible out of doors. The colt reared in the town stable yard seldom equals in speed or endurance the one that has had the run of the broad fields to develop his growing powers.

Of course, it would be folly to observe these laws of body building and then undo all by foolish or evil habits which destroy the health. Therefore, resolve that you will abstain from every practice which might injure your temple of the mind and spirit or mar its beauty. Avoid as you would slow death, all destructive habits—intoxicants, narcotic drugs, including the cigarette.

THE YOUNG CHURCH-MEMBER

(2) *The Mind.*—The ancients considered wisdom the greatest of the virtues. "Mind is the instrument of wisdom." One great question in every climbing life is, "How can I improve the powers of my mind?" Even a beautiful and strong body seems like a ridiculous thing if it is not tenanted by a clear, strong mind. For the Canadian boy or girl the answer is easy. There are many agencies to help you—the school, the college, the books at home, the church, or the public library, and boys and girls organized as groups in the Sunday Schools and the Epworth Leagues.

It is estimated that even a first year in the High School is equal to an investment on your behalf of \$6,000 at five per cent. That is its value to your future earning power. Nobody can estimate its value to your future as an effective Christian citizen. Be careful of your school privileges—make the most of them. Good reading cannot be overestimated. Nor can reading of unwholesome, misleading and obscene books be too strongly condemned. In addition, every boy or girl should resolve that his or her mind is to be the home of only worthy and noble thoughts. All kinds of thoughts may pass through our minds, but it is only those which become permanent residents which count for much. Make the highest and best thoughts the permanent residents of

THE YOUNG CHURCH-MEMBER

your minds and the weakening and debasing thoughts will not stay long.

(3) *Training the Spirit Power.*—Man is the highest of all God's creatures because in greatest measure he has such wonderful powers of spirit, as feeling, emotion, will, conscience. It is these that make him master of creatures much more powerful in body than himself—and that distinguish him from all other living things.

Man has a conscience. Conscience, however, is influenced by knowledge. It may be weakened by ignorance or even disease of body. To be a safe guide, it, too, must be informed and trained. We, therefore, see that even in the thing which distinguishes man as the noblest of all creation and like unto God Himself, the carefully trained, sound condition of mind and body is essential.

How can I train these Higher Powers?

You can train your spirit powers by worship of God. The church service, with its hymns and music, its prayer and reverence, is undoubtedly the best help which can be suggested to any young person. The elements of character which are most attractive and ennobling have to do with the spirit life—love, affection, reverence, gratitude, sympathy.

The social and religious exercises of the church and home provide the best means for development and training of these great spirit powers.

THE YOUNG CHURCH-MEMBER

Then also there is the devotional reading of the Bible and other helpful books and private prayer. Thousands of boys and girls in Canada are under pledge before they go out into the day's work or play, to read a portion of the Scripture every morning and ask God to help them be strong and true throughout the day. They call it "Keeping the Morning Watch." This is a most helpful practice. Will you not adopt it?

The great poets and artists have much to give of spiritual help to the boy or girl who studies them.

But most important—you will learn to grow in spirit power by actually *doing* the right, and serving in every way you can to meet the needs of those about you—in the home—in the church—and in the community where you live.

PRAYER.

We present to Thee, O God, our Heavenly Father, our bodies, that they may be trained and made strong and useful to work for Thee. Bless, we pray Thee, our intellects, that we may learn from day to day to think Thy thoughts and so grow wise. Breathe into us hour by hour the spirit of Jesus, that in love for each other and all mankind we may seek to save in body, mind and spirit, Thy children everywhere. AMEN.

THE YOUNG CHURCH-MEMBER

SCRIPTURE READINGS FOR THE WEEK.

Monday—I Cor. 9: 24-27.

Tuesday—I Cor. 3: 16-23.

Wednesday—Luke 10: 27; Prov. 9: 1-10.

Thursday—Eph. 3: 14-21.

Friday—Psl. 27: 4.

Saturday—Luke 22: 24-27.

Sunday—Rom. 12: 1-5. Jno. 13: 13-17.

THE CHURCH

SECTION 3.—LESSON I.

WHAT IT IS AND WHAT IT IS FOR.

Methodist Hymn Book.—Hymn 196.

We are told in the Gospels that Jesus began His public ministry by telling people that the Kingdom of God, which all their prophets had taught them to expect, and for which they were looking, was at hand. This Kingdom, Jesus said, was not an order of things founded on force, with a crowned king at its head and supported by armies and navies. Rather it was made up of all those who accept the truth, that as God is the one Father we are all members of His family, and therefore our aim must be to serve one another in love, each seeking the good of all, and all striving for the good of each. Jesus knew that if men and women would only see this great truth and respond to it, taking their place in the family of the loving Father, and making service and co-operation the guiding principle of their actions, everything would be transformed. The evils of the world which come from selfishness and greed and pride, and which alienate people from God and from one another, would pass away and the Kingdom

THE YOUNG CHURCH-MEMBER.

of Heaven would be realized increasingly, for it comes just as we learn to do God's will on earth as it is done in Heaven.

This was the wonderful message or "good news" which Jesus proclaimed to men. Repent or change your attitude of mind and life. He said: Turn from waywardness and selfishness and, like a little child, give God, your Father, your heart's love and trust. See in the people about you your brothers and your sisters, and find your happiness in living to serve and help them. This loving rule of the Father in the hearts of men—this, Jesus said, is the Kingdom of Heaven. It is at hand, enter it now.

To establish this Kingdom in the world, Jesus did everything in His power. He manifested the spirit of the Father and illustrated the beauty of the law of love and service in His own gracious life. He taught its principles in the parables or stories we love so well, and at last willingly laid down His life that men might know that God is love and that love is ever willing to suffer for others.

Before returning to the Father, Jesus gathered a group of men around Him in order to instruct them in the truths of God's Kingdom, to inspire them with His spirit, and thus train them to carry on the work. "As the Father hath sent me," He said, "even so send I you." Go and win

THE YOUNG CHURCH-MEMBER

men everywhere to this way of thinking and living, and thus make real the loving rule of God in the life of the world around you.

This was the beginning of what we call the Christian Church. There was at first no organization or machinery of any kind. They were just a company of people living the Jesus way and trying to get others to live that way also. For some time they continued to worship in the Temple as before, but at last, as the work grew, they were led by the Spirit of God to separate from the temple worship, and Christianity became a world religion, establishing societies, or churches, everywhere. And all down through the centuries those who have felt and yielded to the spirit of the living Christ have taken their places in the Church that in its fellowship they might join in the worship of the Father and in the service of their fellowmen.

Thus we see the purpose for which the Church came into being. We meet together for public worship that our inner life may be strengthened and enriched through communion with the Father. We all feel our need of this. Indeed, the longing or desire of the soul for communion with God is the deepest impulse or instinct of our natures. "As the hart panteth after the waterbrooks," cries the Psalmist, "so panteth my soul after Thee, O God." "My

THE YOUNG CHURCH-MEMBER

soul is athirst for God, even the living God." Wherever we go, to whatever land or people, we find this deep desire expressing itself in some form of worship. From this we learn that there is something within us that is akin to God and which turns to Him for satisfaction and fulfilment. And we delight in the privilege of public worship because it provides the opportunity for giving expression to the love, the adoration and gratitude of our hearts.

In his conversation with the woman of Samaria Jesus said, "God is a spirit and they that worship Him must worship Him in spirit and in truth, for the Father seeketh such to worship Him." We are thus reminded that we seek God because He is seeking us. To remember this gives us great joy and confidence. That God is a spirit means that He cannot be localized or confined to particular places. "The Most High dwelleth not in temples made with hands," that is, it is not alone in churches that we may find and worship Him. The holy, loving presence of God is everywhere. And wherever we are we may lift up our hearts to Him. But worship reaches its most helpful expression when it is the blending of many hearts and voices in adoring praise. Then, too, when we pray, we say, "Our Father," and our meeting together helps us to understand that we are all His children and mem-

THE YOUNG CHURCH-MEMBER

bers one of another. It also greatly enriches our own experiences to have this fellowship with others.

But not alone for worship do we associate together in the life of the church. The early followers of Jesus were called "disciples" which means *learners*. "Learn of me" Jesus said. They needed to be instructed and taught that in the knowledge of the truth their own lives would grow and they would better understand what God would have them do. Likewise we go to church and Sunday School to learn the truth through the study of God's Holy Word. Many good people are earnest enough but they lack an intelligent understanding of what it really means to be a Christian and are therefore not doing for God what they might do. The Bible is our text-book on religion, and charter of the church. As we learn to understand it rightly and make its truth our own, we come more and more to have the mind of Christ, and are fitted for the largest usefulness.

For, let us never lose sight of the fact that our great aim and purpose is to extend the Kingdom of our Father throughout the world. The help we get from the preaching and teaching of the church, from our hymns and prayers, and fellowship with one another, is all to be translated into service. The Gospel or "good news" must be taken everywhere, to all lands and

THE YOUNG CHURCH-MEMBER

peoples. We must try to get men and women to live the Jesus way in their homes, in their business, and in everything. As members of the church, we must, like our Master, live to serve, giving ourselves in loving, unselfish service to the work of building up the Kingdom of our Father, that His will may be done on earth as it is in Heaven.

PRAYER.

Our loving Heavenly Father, we thank Thee for the gift of Thy Son, for the truth He taught, and for the life He lived, fragrant and beautiful in unselfishness and service.

We thank Thee for the men and women who in all places have caught His spirit, and who in following His example have helped to build up Thy Kingdom on the earth.

We thank Thee for Thy church, for the sacred heritage it has brought to us, and for its fellowship of love and service which we are privileged to enjoy. Make us worthy of a place in its life and labors, and grant that through its membership we may come more and more to know and love Thee and to have a larger place in the work of Thy Son, in whose name and spirit we pray.

AMEN.

THE YOUNG CHURCH-MEMBER

SCRIPTURE READINGS FOR THE WEEK.

- Monday—Psalm 84—The Psalmist's love for God's house.
Tuesday—2 Chron. 6: 12-21—A prayer for God's blessing upon the service of His house.
Wednesday—Acts 2: 41-47—A picture of the early church.
Thursday—Acts 3: 1-32—The spirit of Jesus working through His disciples.
Friday—Rom. 12—Worship as service.
Saturday—1st John 4: 11-21—God's love teaching us to love.
Sunday—Matt. 28: 16-20—Our task.

THE STORY OF THE METHODIST CHURCH.

SECTION 3.—LESSON 2.

Methodist Hymn Book.—Hymn 372.

As we have seen in a previous chapter, the Christian church was established by Jesus Christ and is composed of all those who trust and follow Him.

All through the history of the church some members have held different opinions from others on matters of doctrine and government, and so there were formed small societies of Christians, which have grown into large denominations, such as the Anglican, Presbyterian, Congregational, Baptist and the Methodist churches.

In the early part of the eighteenth century there was a period of unbelief in England, which affected the whole nation. A large number of the wealthy people were frivolous and careless, the lower classes were vicious and criminal, and many of the ministers of religion were indifferent, or had lost heart in their efforts to convert the people. About the middle of the century a few godly men became deeply anxious concerning the spiritual condition

THE YOUNG CHURCH-MEMBER

of themselves and those about them. Among these were George Whitfield and John and Charles Wesley. Through the preaching of John Wesley thousands were converted, and were formed into societies in the villages and towns. As it was impossible for one man to look after these societies, Wesley appointed leaders to care for their spiritual welfare, and preachers to travel all over the country declaring the message of the Gospel, and thus began what became finally the Methodist Church.

In the latter part of the 18th century there was considerable emigration to America, and among them were many Methodists, who carried their faith with them, and of these Barbara Heck, Philip Embury, and Captain Webb established the First Methodist Society in New York in 1766. Two years later a church was built in that city, and in 1769 John Wesley sent out Richard Boardman and Joseph Pilmoor as the first missionaries of the Methodist Church. In 1771 he sent Richard Wright and Francis Asbury, the latter becoming the great itinerant and worthy Bishop of the American Methodist Church. Through his arduous labors and those of his fellow-workers and successors, the denomination made so great progress that it is now the largest Protestant Church on the western continent.

About the same time one of Wesley's

THE YOUNG CHURCH-MEMBER

preachers found his way to Newfoundland, where Methodism was unknown, and the sad spiritual condition of the hardy folks in the colony aroused him to strenuous efforts for their conversion. After three years of great discouragement he was about to return to England, when a mighty revival broke out and there were many conversions.

In the year 1772 a number of people from Yorkshire, England, emigrated to Nova Scotia, among whom also were many Methodists. They held prayer meetings in the homes of the settlers and a gracious revival followed in 1779, when Wm. Black was converted. At once he began to exhort the people and soon after felt called to preach. Later he organized the converts into a church. With the coming of thousands of United Empire Loyalists to the Maritime Provinces, the need of missionaries was keenly felt and Wm. Black went to the Methodists in the United States and at the Baltimore Conference in 1784 he pleaded so earnestly that Dr. Coke commissioned two ordained ministers, Garretson and Cromwell, to go there.

Methodism in Lower Canada began under the preaching of Tuffey, a Commissary of the 44th Regiment, in Quebec, in 1780. In Upper Canada Major Geo. Neal of the British Army took an officer's grant of land in 1786 on the Niagara frontier and

THE YOUNG CHURCH-MEMBER

began to preach to his neighbors. Two years later, two laymen named Lyons and McCarty labored in the Bay of Quinte settlements, and in 1774 among the Palatine families who came from the United States and settled in Canada were Paul Heck and his wife Barbara and their family, John Lawrence, David Embury and others.

These were the three centres where the Methodism of Canada had its humble beginnings, and from these small societies the great Methodist Church of to-day has grown.

In the early days of Methodism in Canada, the United States supplied the missionaries, and the Church was governed by the authorities there. During the war of 1812 the ministers were withdrawn and the Wesleyan church in Great Britain sent missionaries to fill the vacant places so that at the close of the war there were two Methodist denominations in the Dominion—the Wesleyan and the Methodist Episcopal. Subsequently several branches of Methodism came in, especially from England, which eventually became united as the Methodist Church in 1884.

The Missionary Society of the Methodist Church was organized in 1824, to reach the scattered bands of Indians. The annual income was about one hundred and forty dollars, and there were less than six missionaries, while at the present time there

THE YOUNG CHURCH-MEMBER

are over one thousand men and women engaged in missionary work, and the income exceeds three-quarters of a million dollars annually. A movement toward sending the Gospel to the regions beyond began in 1840, when Jas. Evans, Wm. Mason, George Baruley, and Robert T. Rundle were sent to Norway House, Fort Frances, York Factory, and Edmonton, and a great work was done among the Indian tribes.

The Methodist Church has always taken the deepest interest in the education of the people and has educational institutions in every province of our Dominion. Here belong the Methodist schools in Newfoundland; Victoria University, Toronto; Wesleyan, Montreal; Mount Allison in New Brunswick; Wesley College, Winnipeg; Albert College, Belleville; Methodist College in Regina; Alberta College in Edmonton; Columbia in British Columbia, and many others. There are also Industrial Institutes and training schools for the Indians in Ontario, Manitoba, Alberta and British Columbia; and Ladies' Colleges in Ontario, New Brunswick and Newfoundland, and a large number of other colleges and schools. Mission work is carried on among the Indian tribes all over the Dominion, besides missions among the French in Quebec, the Chinese and Japanese in large cities, and missions to the foreigners

THE YOUNG CHURCH-MEMBER

including Italians, Poles, Austrians, Russians, Ruthenians, and other nationalities.

The Woman's Missionary Society has missionaries, deaconesses, residential schools and homes for children in many parts of the Dominion, and also supports nurses in five hospitals. In China and Japan it ministers through educational, medical and evangelistic work to thousands of women and children. The National Training School in Toronto is an important Methodist institution, where lady missionaries, social workers, and deaconesses, are trained and the graduates are at work from the Atlantic to the Pacific and in China and Japan. The Methodist Church is recognized everywhere as moving in the very forefront of all social and moral reform and her members and adherents can point with pardonable pride to the results of her leadership and influence in those movements which make for the progress and well-being of our country.

PRAYER.

Give unto us, O Lord, grateful hearts for all Thy goodness, in watching over us with tender care of a mother, and providing for our daily need. Make us thankful for the privilege and honor of holding fellowship with Thee, and with one another. We humbly thank Thee for the story of

THE YOUNG CHURCH-MEMBER

the great men and women, who, in the making of the history of our church, gave of their lives in holy service. May the spirit of loyalty and love which inspired them be in our hearts and constantly inspire us that we, like them, may give our best through the service of the church in our day. We pray for Thy blessing on the men and women who are to-day bearing the burden of responsibility in the work of our church. Give to them wisdom, and to us faithfulness and crown all our efforts with abundant success.

AMEN.

SCRIPTURE READINGS FOR THE WEEK.

Monday—Isa. 35—The coming of the better day.
Tuesday—Psalm 67—A prayer for the nations.
Wednesday—Mal. 3: 1-6—The messenger of God.
Thursday—Mal. 3: 8-12—God's dues.
Friday—Micah 6: 6-8—What God requires of us.
Saturday—Isa. 6: 1-8—God's call to service.
Sunday—Phil. 2: 1-11—The mind of Christ.

THE METHODIST CHURCH AND HOW IT WORKS.

SECTION 3.—LESSON 3.

Methodist Hymn Book.—Hymn 389.

There was no divinely prescribed form of church government. At all times, and in all its parts, the organization of the early Christian church was determined by the circumstances of the time.

If we trace the origin and growth of Methodism we shall find a striking similarity between its development and that of the early Christian church. It was in a purely incidental way that a few persons came to Wesley in 1739, for spiritual advice. He arranged with them for regular meetings. When these "bands" multiplied in number it was found necessary to have leaders and thus originated the "classes" as they were afterward called. Wesley gives the account of this work in these words, "Thus arose without any previous design on either side, what was afterwards called a Society; a very innocent name and very common in London for any number of people associating themselves together."

THE YOUNG CHURCH-MEMBER

It was also through these classes that the offerings of the members were collected.

This was really a first step toward a formally organized Methodist Church, and it is important to note that it came about as Wesley says, "without any previous design on either side." Neither the people nor Wesley himself had any idea that they were, in organizing these "bands" for mutual and spiritual edification, laying the foundation of an institution that was destined to extend throughout the world, and bring untold blessing to mankind.

The next stage in the development of Methodism was the practice of itinerant lay-preaching. When the Societies had multiplied and become so numerous that it was impossible for the Wesleys to visit them all, the most gifted of the lay leaders were chosen to visit these societies that they might "comfort, exhort, and instruct those who were athirst for God, or who walked in the light of His countenance."

Another distinct step in the organization of Methodism was the holding of the first Conference. This was in the beginning also a purely incidental gathering. It took place in London in August, 1744, five years after the formation of the first Society class. It is at present, and has been for many years, the chief legislative and executive body of the Wesleyan Methodist Church.

THE YOUNG CHURCH-MEMBER

Another step in the organization of Methodism that proved to be permanent and universal was the division of Great Britain and Ireland into circuits and the appointment of preachers to each. The advantage of this circuit system is seen in the work of the circuit Quarterly Meeting which took definite form in the year 1750. It soon became the chief court of the local church and has been throughout world-wide Methodism, one of the most democratic and useful of the many institutions of the church. Following the adoption of the Circuit system there was the need felt for some system of Connexional finance. This is to be distinguished from Circuit finance. In writing regarding this matter of Connexional expense, Wesley says, "I had no design for several years, to concern myself with temporals at all." He, however, found that his warfare on the heathenism of the three kingdoms could not be carried on successfully without the material "sinews of war." It was arranged that at the quarterly visitation of the societies by the minister there should be the quarterly contribution for carrying on the work of God.

The foregoing is a very brief and incomplete account of the origin and development of the institutions of Methodism. These have furnished the model after which have been fashioned the organizations of the entire Methodist Church, and this is espe-

THE YOUNG CHURCH-MEMBER

cially true of "The Methodist Church" in Canada, as will be seen from the following brief sketch.

The courts or organized bodies of our church, through which the main work of the church are done, are: (1) The Quarterly Official Board. (2) The District Meeting. (3) The Annual Conference. (4) The General Conference. The Quarterly Official Board is the court of the local church. Every organized body of the church is represented on this Board. The Circuits are arranged in groups called Districts, and over each District a Chairman is appointed. This Chairman is the nearest approach we have in our economy to a Bishop. He takes charge of all the preachers on his district and supervises all the work of the church under his jurisdiction. At the Annual Meeting of the District the whole work of the Church on the District for the preceding year is reviewed even to the minutest details of its financial and spiritual interests, and all reported to the ensuing Annual Conference.

The Annual Conference is the chief executive body of the Church. It reviews the entire work of the year, forms circuits, missions and districts, stations all the preachers for the incoming year, and appoints the Chairman of Districts. It also elects the representatives, ministerial and lay, to the General Conference, which

THE YOUNG CHURCH-MEMBER

meets once in four years. The General Conference is the chief legislative court of the Church. It makes the laws which the lower courts are to administer. In all the higher courts of the Church there is equality of representation, lay and ministerial. This is also true of nearly all the important Boards and Committees of both Annual and General Conferences.

The Methodist Church is a corporation under the laws of the Dominion. By the Act of Incorporation it is empowered to carry on the work of education, missionary work, Sunday School and Young People's work, publishing, and other departments of work, in which the Christian church may properly engage.

Isaac Taylor, one of the earliest and ablest critics of Methodism, says, "Wesley's organization is the most efficiently expansive Christian institute which modern times have seen. It stands alone without a parallel on the field of Church history—one of the most remarkable experiments in ecclesiastical science that has ever been carried forward."

Neander, the great Church historian, exactly though unconsciously, described the development of Methodist organization in these words. "Whenever any form of Church government has arisen out of a series of events, according to the direction of Divine Providence, and is organized and

THE YOUNG CHURCH-MEMBER

governed according to the Divine will, He may be said Himself to have established it, and to operate through it by His spirit.

PRAYER.

We pray to Thee, Almighty God, our Heavenly Father, for the men and women in our land who have been chosen by Thee, and by their fellows, to lead in the enterprises of Thy children through the organization of Thy church. Oh God, may they be equal to their tasks. Keep them from careless and unholy living and help us so to follow Thee in thought, word and deed that we also may be true in that to which Thou hast called us.

AMEN.

SCRIPTURE READINGS FOR THE WEEK.

Monday—Psalm 121—The source of help.
Tuesday—Prov. 3: 1-19—The way of happiness.
Wednesday—Psalm 119: 9-16—The way of cleansing.
Thursday—2 Tim. 2: 1-6—The good soldier.
Friday—Rom. 15: 1-7—The duty of the strong to the weak.
Saturday—Col. 1: 12-19—The pre-eminence of Christ.
Sunday—John 15: 1-14—The True Vine.

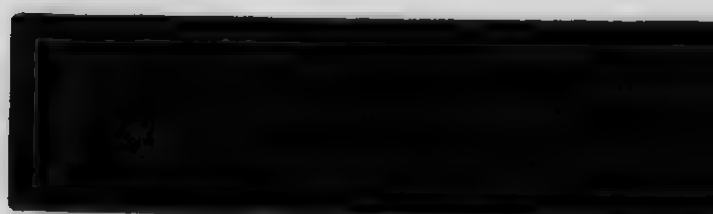
THE OBLIGATIONS OF MEMBERSHIP IN THE CHURCH.

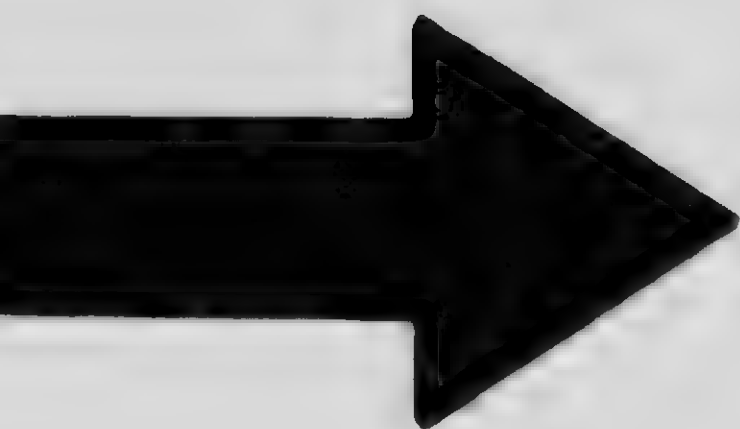
SECTION 3.—LESSON 4.

Methodist Hymn Book.—Hymn 476.

If we have followed the teachings of the lessons that have gone before it will not be very hard for us to understand the obligations that belong to membership in the Church. We shall have seen that the Master's great thought by which He hoped to save the world from hate, and greed, and selfishness, and sin, was that God was our Father, and that, like a good Father, He had provided all things that were necessary for all His children. We have seen, also, that if we would only believe this and act as loving brothers and sisters, helping each other, sharing fairly our Father's gifts, the strong protecting the weak, the wise helping the simple, that then Heaven would be here on earth and lying, and cheating, and oppression, and wrong, would all pass away.

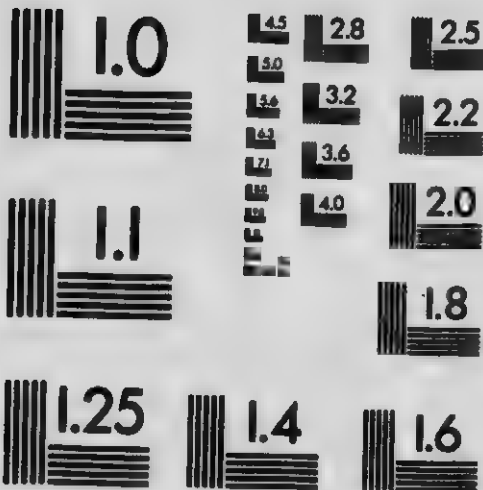
Man in His day would not believe Jesus and when He saw that those in positions of privilege rather than accept His message, would put Him to death, He gathered some





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humble workingmen together and tried to give them the great word that they might herald it out to all men everywhere until in time they would believe His message and turn to Him and live. These men kept the thought alive although they knew that they too did it at risk of their lives, and because these men were faithful, and because, through the long years there have always been men and women faithful to this purpose of the Master, you and I have the chance of hearing the Christian message and of taking our place in the ranks of these lovers of men to-day.

Still the Christ stands in need of men and women to tell His thought, to live for it, to die for it. It is the influence of His spirit through the lives of His followers that has carried His teaching more and more into the characters and institutions of men. It has not yet been accepted by the world as a whole, in such a way as to make this earth like Heaven, with our Father's will supreme in every heart. Men for the most part still do not believe that God is really their Father. They do not believe that all men are their brothers. They still think that the great men are those who can make others work for them without giving a just return. They do not accept the thought of Jesus that the truly great are those who serve and bless their fellows. They do not really believe that

THE YOUNG CHURCH-MEMBER

we all belong to one great family and that it is good to love, and live, and spend ourselves for others, and Jesus still needs those who have caught His thought, to herald it out, till all men are willing to live and die for it.

This the Church is trying to do, and it needs your help. Needs you because you are in the fine first flush of manhood and womanhood; because the home thoughts of kindness and love are still the most real to you; because the self thoughts of greed and selfishness have not hardened into habits that shut Jesus from your hearts. We want to win the world to Jesus and His way of thinking and so we are banded together that we may help one another and together help the world.

In the Methodist branch of the Christian church there are three simple rules that bind us together in loyalty to the Master and to one another. By the first we promise not to do anything that would hurt our brothers and sisters; by the second we promise to do all we can to help them. These are only two aspects of the Master's summing up of the law, well called "The Golden Rule." We accept His thought of life, that the best of living is living for others. The third rule is that we will be true to the fellowship of the Church, attending its services that we may gain the strength and inspiration of comradeship

THE YOUNG CHURCH-MEMBER

with one another; that together we may learn more and more of our Father's will, and with prayer and meditation and thought, gain wisdom to apply the principles of Jesus to the conditions of our day.

Many and various are the opportunities provided for us to help and be helped—prayer and preaching, praise and worship, Sunday school and Young People's meetings, and last, but not least, the privilege of joining with our fellow members in the Sacrament of the Lord's Supper. It will

mean much for us if we are able to follow this observance intelligently and in the spirit of love and of gratitude. The bread was once wheat and has illustrated in itself the great law of sacrifice, for it died in order that it might bring forth much fruit. The wine tells us the same story. These simplest symbols of the grape, and our everyday bread, speak to us of the heart of the great message of the Gospel of Jesus. Thus in this Sacrament we commemorate the manifestation of a love so great that it was willing to die for us and the memorial shall stand until the day when the principle expressed at its highest in the Cross of Jesus shall at length prevail. Some people speak of the bread and wine as actually changed by the minister into the body and blood of Christ, but to us it is a simple memorial service in which we pledge our loyalty and devotion to Jesus

THE YOUNG CHURCH-MEMBER

and the cause for which He died. In this spirit let us pray that we may ever be able to go out to love and serve our brothers.

PRAYER.

We have been thinking to-day, our Father, of what manner of life is expected of those who would be members of Thy Church. We desire to join our lives with the lives of those who ^{the} fellowship of the Church, endeavor ^{to} help each other and unite under Thee to bring Thy will on earth as it is in Heaven. Help us, O God, that we may do well our part.

AMEN.

SCRIPTURE READINGS FOR THE WEEK.

- Monday—Num. 10: 29-36—Come thou with us.
Tuesday—Heb. 10: 19-25—Not neglecting the fellowship.
Wednesday—Heb. 12: 1-6—Interested witnesses.
Thursday—Heb. 13: 18-24—Assembly of the First-born.
Friday—Eph. 3: 14-21—The fulness of God.
Saturday—Eph. 6: 10-18—The armor of God.
Sunday—Thes. 5: 11-24—Loyalty to our leaders.

SUGGESTIONS TO LEADER.

1. Start your class early in the year. The course of study is intended to cover three months.

2. The formation of the class gives you a good opening for personal work with some of the boys and girls who have not yet accepted Christ. See them alone and urge them to join with the rest.

3. The hymns are chosen to illustrate each subject. A word of special comment and interpretation will be of great value to carry the lesson home to the minds of the class.

The words and tunes are taken from the New Methodist Hymn Book. The leader who takes pains to teach his young folk hymns and tunes such as these will render a great service.

4. The committee has aimed to present the various lessons in language simple enough to be readily understood by young people, but inasmuch as the themes dealt with are in many cases so profound, and the space at their disposal so limited, it has been necessary to express some of the ideas in language usually not familiar to youth. They look to the instructor to see that the thoughts reach the minds of the pupils by

THE YOUNG CHURCH-MEMBER

the use of concrete illustrations, and the translation, as far as possible, of the ideas into terms of their young experience. This experience will vary greatly, not only according to different ages, but to different locations and environment.

5. The Daily Bible Readings are arranged to drive home from the Scriptures the matter of the weekly lesson. It is hoped by the committee that every member of these preparatory classes will keep the "Morning Watch" and that these passages, which follow a sequence of thought, will become the daily portion, which they will read at their morning devotions.

Some of these passages are such rare and valuable gems of divine truth that they should become the permanent possession of every member of the class. We, therefore, urge that they be committed to memory.

In connection with Lesson 4, Section 3, on obligations of the church member—we deem it advisable that the pupils be provided with fresh copies of the rules of membership and asked to read them carefully.

6. The prayer is intended to be the closing prayer of the class session and also to be the class prayer for the week. It is suggested that each member of the class write out, or type, this prayer, and put it up in his or her room during the week so that it may be committed to memory.

THE YOUNG CHURCH-MEMBER

7. It has been asked, "Why do you not include a Lesson on Sex instruction?" For two reasons; first, this Manual will be used in mixed classes; second, it is agreed that this very necessary instruction can be better given in small groups. Where any leader feels that the members of the class are still ignorant of these great facts, he should read with the boys and get some suitable woman to read with the girls, one of the following books:

For the boys—"From Youth to Manhood," by W. S. Hall.

For the girls—"The Three Gifts of Life," by Nellie Small.

—THE COMMITTEE.

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